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WEEKLY REVIEW.

—Advices received this week favour the belief that Dr. Livingstone is still alive.

—The *Lucknow Witness* expects that 150 Missionaries at least will attend the Conference at Allahabad. It does not approve of the suggestion that only delegates of missions should be sent, nor of another suggestion that novices should stay away, nor of the idea that essays should be read. 'The chief good of the meeting,' it thinks, 'will be in its immediate effect on those present.'

—On the 15th of April, the same day on which occurred the great cyclone at Zanzibar, a terrible eruption of a volcano in Java took place, with great destruction of life and property. The great eruption of Vesuvius took place on the 25th.

—The *Witness* thinks the proposal of the Duke of Argyll to give available appointments in Government offices to Natives only, though likely at first to bear hard upon the class of Eurasians, will ultimately tend to their good, by throwing them upon their own energies and leading them to strike out for themselves something higher and better than the mechanical groove in which, for the most part, they have been hitherto content to live and move.

—We find the following notices in an American paper. Many of our readers will be interested in the announcement made concerning Professor Seelye :

"As the Missionary work progresses, it is evident that the methods of evangelization will become more manifold. Thus it is a very noteworthy fact that Hon. B. S. Northrop, Secretary of the State Board of Education in Connecticut, has been invited by the representatives of the Japanese Government to go at an early day to Japan, and aid in the establishment of a system of popular instruction adapted to that empire. The work will probably occupy him, if he accepts, for a period of years, and will, as it is understood, include such duties as in many governments devolve upon a Minister of Public Education. Remarkably fitted for such a task, it is earnestly to be hoped that he will consent to go.—It is also stated that Prof. Julius H. Seelye, of Amherst College, has been invited by the American Mahratta Mission to go out to India as a sort of Professor Extraordinary, to labour among that large class in India, educated in the English Colleges there. Although Christianity is not taught in those Government schools, the English language and literature are, and a field of peculiar interest is there whitening for the harvest. But not every reaper holds the sickle in his hand that is suited for the in-gathering of such souls. The demand is for the best cultured intellects as well as the most winning and devoted hearts. It is stated that Prof. Seelye will go at the close of the present academic year, to be absent for a year or so."

—A Subscriber in France complains that he has to pay postage on every copy of our paper. There is no way of avoiding this, we believe, until the French and Indian authorities come to some understanding in the matter.

Some months ago a gentleman of Mysore named Mr. Anisingaraji Jairam Rao, B. A., delivered an address in St. George's Hall, London, on "Hindu Education." The address was well fitted to enlighten the English public regarding *some* of the effects produced by the Government system of Education in India. This gentleman may himself be taken as a fruit of the seed sown in this country by Europeans, and he and his opinions may worthily become an object of attention, as aids to the elucidation of the question, What are we doing in India. He gives us his opinions as to the prospects of Christianity in India. Speaking relatively to the uneducated masses of this country, he says :

"Christianity, with its medley of dogmas and theories, half fetishistic, half metaphysical, has far less chance of success here than a religion that is purely fetishistic. The one is easy of comprehension, to the most untutored mind ; while the other bristles up with inconsistencies incapable of reconciliation by the subtlest intellect. Further, if sensuous accessories are at all requisite, stocks and stones, idols and oracles, are far better helps to devotion than the pulpit or the priest, the surplice or the sermon.

"But independently of the intrinsic unfitness of Christianity, the conduct of the Missionary is scarcely better fitted to ensure success. It is very rarely that he masters the vernaculars sufficiently to make himself easily intelligible to his native audience. Even where this superlative merit is achieved by the grumbling apostle, he scarce forgets the whiteness of his skin, his easy five hundred a year, or his comfortable bungalow with its punkas and tattees. When he sees the dark masses rolling on before him, doomed to work under a tropical sun ; when he addresses himself to them, perhaps once in a week, and for half an hour in a thoroughfare, he is fully as conscious of his superiority as when lolling on cushioned sofas in the luxurious abandonment of a mid-day repose; or when driving his beautiful phaeton and two of an evening through fashionable walks, to enjoy the glories of a setting sun or the grateful breezes of approaching night. It is beneath him to mix with them freely, to talk to them familiarly, and therefore to understand how to influence their minds effectually. Is it a matter of surprise then if his hebdomadal harangues—more remarkable for periodic sententiousness and dramatic accompaniments of voice and gesture than earnestness of purpose or common sense—should fall on careless ears.

"And yet this is the class from which the ranks of Hindu Christianity is oftenest supplied. We have seen there is nothing specially adapted in the new religion nor anything specially attractive in the behaviour of the Missionaries to bring about such a result. Is it then an easy frame of mind in these ignorant Hindus, or their indifference, which supplies the explanation? No, they are bigoted enough and tenacious too, like other Hindus, in what they consider to be right, not to succumb to ordinary influences. It is their *poverty*, or *vitiated course of life*, that makes them take refuge in a change of social condition. The converted Hindu is *always provided for* by Christian munificence, if not in every case liberally, at least in a way to satisfy every reasonable demand of a native. Can you wonder then, if a few unfortunate or *unprincipled* Hindus would gladly take shelter under a religion that does not leave the poor to starve nor compel the idle to work? But this same supply, which feeds expiring Christianity in India, and gives it for a time a delusive appearance of vitality and growth, carries with it in reality inevitable seeds of decay and death. The contempt and disgust which these dissipated and *ignorant wretches engender* in every mind, are in themselves a sufficient bar to its progress among the better classes.

"But enough of this. Let us proceed to our second division; those Hindus, namely, who have received a tolerably good English education and are therefore in a position to come more directly under the influence of the Missionaries. Do these, at least, profit by the light so considerately proffered them? I am afraid the position of Christianity is more hopeless here than in the last case. I am afraid what is recommended to them as light is looked upon by them more as an *ignis fatuus*, decoying them to deeper sloughs of error and superstition, than an unmistakable beacon leading to the calm haven of truth. Whatever defects may have been laid at our door by European opinionists, intelligence, at any rate—at least one kind of intelligence—has never been denied us even by the boldest amongst them. It is nothing strange, therefore, if the same exercise of faculties, which leads the inquiring Hindu to question his own beliefs, leads him also to question others recommended in their stead. Once the spirit of scepticism roused in him, he knows no moderation. In his eyes authority becomes mockery ; faith, impotence. Free from the magic of superstition he becomes conscious of his own strength. No dogma is too sacred, no explanation too plausible, to escape his wide challenge. Hence it is easy to conceive what treatment Christianity, with its manifold aspects, has to expect from his tender mercies. He pounces upon the thousand metaphysical difficulties which surround its doctrines and which have puzzled the ingenuity of its highest philosophers without being brought one step nearer to a satisfactory solution. Nay, he rips open its very fundamental conceptions, dragging to light every inconsistency, inconsequence, and self-contradiction lurking or enshrined therein; while their helpless champion, trembling with horror but unable to stop this work of vandalism, wonders if Heaven's wrath has spent its lightnings. Meantime the havoc proceeds. The shattered images crowd on every side; the different attributes of the Godhead, so necessary to Christian orthodoxy but so irreconcilable with one another, and therefore incapable of predication together: the strange doctrine of prayer, so useless if God be just, so impious, so blasphemous if it implies his openness to flattery or adulation; the enjoined duty of a simultaneous belief in predestination and free-will, an impossibility both of thought and fact; the necessity of inherited sin and salvation through the sufferings of an innocent God, a conception more allied to wild caprice or wanton bloodthirstiness than any notion of justice or equity possible to human intelligence, and yet a conception constituting the essence of a Christian's speciality as respects the other believers in the unknown and the unknowable; and to crown all, this very salvation, worked through centuries of human suffering and crowned with the sufferings of a God, proving no salvation to the greater part of mankind, who could scarce help wondering if it might not be a conception of the unholy spirit working in the dark for our ruin: a scheme, in short, so clumsy and unavailing, though brought out in such wanton defiance of every law, natural and moral, and worked with all the tentative skill of supreme wisdom improving upon itself through the experience of five thousand years, that it leaves as much sin, suffering, and ignorance now in the would as when it found them:—a scheme, in fine, which even human pride might blush to own."

Who after this will talk of 'the Mild Hindoo'? May we not expect to see men of such intense convictions going in troops to England to overthrow that horrible system of religion, Christianity, and introduce

the worship of Gunputi and Krishna, or perhaps some Hindoo form of Comtism? *Ex oriente lux.* But what surprises us is that the contemplation of a system so manifestly powerless and hopeless as he describes Christianity to be, should awaken in his soul such intense bitterness. One can hardly envy him the state of mind into which scepticism has brought him.

We have quoted the above diatribe for the curiosity of the thing. It occurs to us, however, to make here one remark. Certain books, exceptional to the literature of the time make their appearance, and excite a degree of attention quite disproportionate to their intrinsic merits, simply because they are of this exceptional character. Many read them and perhaps praise them because they have given them a new sensation; but their permanent influence is not considerable. The literature of the day holds on its course, and trains the minds of most men. Now some of these exceptional works have been laid hold of in India and been treated as exponents of the mind of the day; and thus it is that a Native youth who has got his ideas of religion from Parker, Emerson, Newman, and Renan, goes to Europe and fancies that he is showing his superior light by pouring forth in the presence of a London audience, such unmitigated abuse of Christianity. We trust that Mr. Jairam Rao comes back to India wiser than when he left it.

In order to come to the knowledge of the truth, there is one pre-requisite; it is that the seeker should have an earnest desire to know the will of Him that created him, and a readiness to do that will whatever it may cost. Without this he has no assurance that he will be able to distinguish truth and falsehood. With this, let him call upon the Father of spirits, and he will not long be left in darkness.

THE Report of the Delhi Baptist Mission for 1871 speaks freely on certain points of Missionary policy. The practice, referred to in the following paragraph, is one that is far from being unknown in Western India:

"Another practice much to be deprecated, yet in favour with some Missions, is that of studding the country over with native agents, not their own converts, or in any way the fruit of their own labours, but with men attracted from other Missions by the hope of good pay and little work. The extent to which this practice may be carried on, depends solely on the amount of money available for the purpose; for the native Christians are most catholic in their practice, whatever their principles may be. They can transfer themselves from the communion of Presbyterians, Methodists, or Baptists, to High Church or any other Church, provided they are properly paid for so doing! Under such circumstances, it is quite plain that sectarianism will only live so long as the equivalent paid for it out of Mission funds is forthcoming. As an illustration of this truth, a man has been to us during the writing of this report, who was an Episcopalian in Benares, a Roman Catholic in Agra, and wanted to be immersed and become a Baptist in Delhi. Stations occupied by such men will be the last to receive the Gospel; nor are Missionaries honoured by employing men from other Missions, for in so doing, they not only put a premium on covetousness and hypocrisy, but they dishonourably appropriate the labours of their brethren. Few native preachers will be found labouring near their own homes and families, and fewer still where they profess to have heard and received the truth. The application of the Saviour's command to the Gadarene, out of whom He cast a legion of devils, viz., 'Return to thine own house, and show how great things God hath done for thee,' would produce dismay among their ranks! Nevertheless it would be the most salutary step ever taken in the history of Missionary enterprise in India, as well as a blessing beyond all price to themselves."

The writer of this Report (the Rev. J. Smith, we presume) does not approve of orphanages in Missions. He considers them detrimental to the spread of the Gospel. We have already referred to the earnest desire expressed in this Report that the Native Christians would renounce all Mission pay.

"With the hindrances we have indicated, can it be surprising that the Gospel makes slow progress in India? We are all slow in learning that quality, not quantity, is the one important matter as regards our converts, and that money spent on inquirers after truth, or converts to it, only corrupts them. Still we believe that progress is being made. The small cloud of hope, though not bigger than a man's hand, is not wanting. The past year, notwithstanding many disappointments, has exhibited more encouragement than any former year of my Missionary life. I laboured ten years in Chitaura to establish a self-sustaining Christian community, yet so strong was heathen prejudice, that I only succeeded in getting one poor weaver to sit in the market and sell his piece of cloth in the same manner as his heathen neighbours sold theirs. In Delhi my efforts have been directed to the same end, with much more encouraging results. I can look around on more than a hundred families professing Christianity, not isolated in Christian villages or Mission compounds, but scattered over the city among the heathen, working at their own trades, and thus earning their bread without troubling the Mission, to a large extent conducting their own religious services, and making considerable efforts for the evangelization of their neighbours. Could my Missionary brethren but realize the comfort I enjoy under my present mode of operation, when compared with the misery of the old system of paying native preachers, I am sure they would not hesitate about adopting the same plan. Formerly a great amount of time was lost in settling disputes in the Christian village. Now I seldom hear of any, for they settle them themselves. Providing work and support for a large community has robbed me of many a night's sleep. Now I have little trouble about such matters, and what I have, is the fruit of former practice rather than present plans."

We must give another extract from this interesting Report. We are very much pleased with the spirit of enterprise manifested in this movement; it is of the highest importance that Christians should be educated to work for Christ, and that their gifts and graces should be developed by exercise and responsibility.

"When chapel services are made to supersede family worship and religion, they are an unmitigated evil, and must lead to priestcraft and superstitious ignorance of the true nature of evangelical religion. Holding these views, we have sought to make public worship subservient to family religion; and hence our efforts have been devoted to the establishing of small assemblies in the midst of the houses of converts, wherever they exist, thus bringing our instruction, as far as practicable, within hearing of the women and children, with a view of reverting to the old apostolic plan of the church in the house. In this way we are not without hope of getting rid of the difficulty there is in securing native pastors; for whilst we have no man properly qualified to take charge of a large church, yet many are fully capable of superintending these smaller assemblies, and leading them in their devotional exercises. Our brethren thus keep up twenty-one weekly services according to a plan drawn up by themselves, which will be found in Appendix A. About one thousand persons are in attendance at these meetings, and I anticipate results from them of far greater magnitude than we have ever realized in Delhi before. I cannot sufficiently thank the brethren who conduct these important services, especially our aged friend Fernandez, whose labours have been both incessant and effective. Collins and Ibrahim have also manifested praiseworthy zeal in labouring for the Master without pay. The numbers in communion are scarcely definable, as a new organization is gradually coming into operation. The average attendance on Lord's-day is about one hundred, and during the year the average attendance at the Lord's Supper has been forty."

A few words more from the conclusion of the Report:

"During the early part of the year we were favoured by a long visit from the Rev. W. Taylor, of California, and I must, before concluding this paper, record our indebtedness to him for no small amount of the year's success. He gave an impetus to the work that by God's blessing has never left us. His labouring for, praying for, and expecting direct results from the Gospel, gave a tone and character to our own labours we hope never to lose. May the Lord long preserve him to the Church catholic on earth."

THE following letter from Gogo, June 3rd, will be read with painful interest. The writer is having experience of the profoundest and most bitter trial that falls to the lot of the true Missionary. He has no cause, that we can see, to reproach himself for anything that he has done in the matter; and perhaps he may yet see the fruit of his prayerful efforts, in the restoration of this misguided youth. There is no reason why we should give up hope; on the contrary let much prayer be offered for the poor young man.

"From the reply to my letter to the Managers of the Bhownugger State, it appeared that there was no personal restraint on the convert, so I went at once to his village to have an interview with him if possible. I went to the Durbar Utaro, and sent a messenger to call him. After a considerable time I received an answer to the effect that he was unable to come on account of a sore foot. I therefore went to his father's house, and as I was on the way met him accompanied by his relatives. He seemed very glad to see me, and told me that there was no change in his mental state, also that his friends were not placing any restraint on him, as I had heard. He said that when his relatives came to him at Surat he was unwell and out of sorts, and that the Missionaries were all ill. That he had had Dengue fever and a sore foot, but would come to service in Gogo as soon as he could. I spoke to the crowd who surrounded us, and he supported me in all that I said. I wrote to him the next day giving him advice and showing him his duty, and said that I would come to see him as long as he was unable to come to see me. My messenger delivered my letter to himself, and he wrote a letter in reply, but his father on reading it disallowed the sending of it to me.

On Saturday evening last, I went with the purpose of having a private meeting with him and to read and pray with him. I met him and his relatives in the open street. He received me this time quite differently, and I saw at once by the coldness of his manner that his relatives had gained the victory. As a number of people gathered together at the Chow, where we took our seat, I thought it best to address them first, and did so, giving them an outline of what Christianity is, and telling them that the young man sitting there had embraced it. I then entered into conversation with him, and he said that he wished to remain in his father's house and observe the Christian faith, and there could be no objection to that. I told him there could not, but that there was something wrong in his not wishing to associate with his Christian brethren, and it would be best to come to a plain decision. He said he did not wish to come to see me nor me to come to see him; that his sins would find him out; and that at present he did not love the Christian religion. He has thus publicly apostatized. I have not the least doubt he was perfectly sincere in joining the Christian church, as he had no object, I am convinced, but the salvation of his soul and the acceptance of the truth. His friends have, however, triumphed and his feelings have overpowered his faith. It is a dangerous thing to give place to the devil. His case is a very sad one."

Taken in connection with some statements regarding the unsuccessful endeavours by young converts to remain in their homes (see an extract from the *Christian Spectator* in our Miscellany), it may perhaps appear that the author of the pamphlet noticed in ours of May 25th, has not sufficiently weighed the obstacles interposed by the caste spirit.

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The Bombay Guardian.

SATURDAY, JUNE 8, 1872.

PERILOUS TIMES.—VI.

Having a form of godliness, but denying the power thereof. (2 Tim. iii. 5.) The Greek for form is μορφασις, external appearance. This attention to the form of religion shows the existence of a conviction that religion is a right thing; men want to be reputed religious, and so far they pay homage to religion, and recognize her claims as legitimate. And in many instances, no doubt, seeing that others are satisfied with them, they are satisfied with themselves; they repute themselves religious. They are so much wedded to sense, so much influenced by appearances, that they get in the way of looking upon forms as realities; and all they know of godliness is the form. When godliness with the power thereof presents itself, they assume at once an attitude of hostility; this is something diametrically opposed to what they have and are, and must consequently be a bad thing; to be resisted tooth and nail. Alas! that the first battle that true godliness should have to fight, should be with the religious world; that judgment should begin at the house of God; but this is absolutely necessary. It must be made evident who are the true spokesmen of God, Jannes and Jambres, the magicians of Pharaoh, or Moses and Aaron. The spirit of Christ is the spirit of love, and has no inclination for strife or violence, no disposition to raise on high a cry of contention or denunciation; but being the spirit of love, it must seek the salvation of men and must bear testimony against whatever stands in the way of their salvation. Formal Christianity has flung itself right across the road that leads to the salvation of men, and rears its Gothic towers to the sky, and so the battle must begin here. It was so in the days of the Son of Man's ministry; and it has been so since, as often as the Spirit of God has lifted up a banner in the midst of a decayed and worldly Christianity. It is most unpleasant to be stigmatized by good people, religious people, as enthusiastic, over-righteous, presumptuous, irreverent, enemies of all righteousness, troublers of Israel; but if Christianity is to be recovered from the slough into which it has fallen, this must be borne. 'Which of the prophets have not your fathers persecuted?' When was any reform effected without a conflict with the ruling goodness of the day? How can a righteousness greater than the righteousness of the Pharisees be introduced without deeply wounding the Pharisees?*

They that have this form of godliness and are contented with it, deny the power thereof. What is this power? It is the mighty power of God the Spirit, sanctifying the believer, bringing all his views and inclinations and purposes into subjection to God, enlightening him as to the will of God and enheartening him to do it, cost what it may. It is the power by which the timorous are made valiant for the Lord, enabled to witness for him, to set forth the whole truth, to contend with the falsehoods of the religious world, and the outlying darkness; to suffer for the Lord Jesus; to drink the cup of humiliation; to be content in whatever situation the Lord may place him; to lay down the life for the Saviour and think it a small thing to do.

The condition of the Church at large in these days is, in respect to this matter of power, very much as was that of the disciples before the day of Pentecost. They were daily hearing the words of Jesus; their minds were full of his parables, miracles, and movements; yet how little did they know of the real meaning of all these; how little were they affected by them; how little power was exercised over their sins and temptations and erroneous views; when left to themselves for a little, how suddenly and terribly did their piety collapse; how men laughed them to scorn when they saw them forsaking the Master and fleeing, or timidly returning to deny him atrociously. But Christ said to them, Ye shall be endued with power from on high; ye shall be baptized with the Holy Ghost not many days hence. After the day of Pentecost this divine power was gloriously manifest in them, subjecting them to that truth with which they had been familiar without being experimentally acquainted with its transforming energy. And in these days what is more characteristic of the great body of professing Christians, than their acquaintance with the words of Scripture, without being controlled and directed by them, in a word without experiencing and revealing the power. They do a great many things, in obedience to the spirit of the age, the custom of the time, and imagine that they are obeying the Gospel. But the power wanted is something that even the outside world will be compelled to recognize as divine; something that shall be proof positive to men that Jesus is a living Saviour. To give men the form without the power, words instead of deeds, Bibles instead of the fruit of the Spirit, is fearfully to falsify the 'glad tidings to all men' which the angels of heaven brought to the shepherds of Bethlehem. It is to make Christianity out to be just one of the religions of the world, though of a better sort; copious in its demands upon men, stinted in its gifts; setting forth duties and withholding the one thing that sinners want, power to effect what they themselves through sin are impotent to effect. This is the grand reason why there is such a tremendous apparatus for the preaching of the Gospel, with so little advance towards the world's redemption; so much scattering of seed without the increase, the vital principle being taken out of the seed by the worldly lives of those who claim to be the 'garden of the Lord.' And then we try to make up in prayer for what we lack in obedience; have our seasons of special prayer for the unconverted nations, instead of loathing ourselves for our derelictions and our falsification of the truth. Ye are the light of the world, says Christ to his disciples. They who are the light of the world, convey to men the very truths that are contained in the Gospel, so that men coming to them begin to read in their lives the Sermon on the Mount: Blessed are the poor in spirit, for theirs is the kingdom of heaven; and so on, beatitude after beatitude. The Holy Ghost in the disciples shall convince the world of sin, of righteousness, and of judgment; shall show the world Christ at the right hand of God, giving a divine all-helpful Spirit to them that trust him.

The Laodicean church began to make some approaches to the condition here described, to the form without the power, and note the abhorrence that Christ testifies: I will spue thee out of my mouth. We are fast approaching a crisis. We are brought face to face with the heathen, and are discovering how powerless we are to win them to Christ, how insignificant our European wisdom and prudence, and our 19th century inventions and appliances are to bring home the King's arrows to their hearts and slay their unbelief. The God of this world has us in derision, as we exhibit our 19th century armour; Goliath has little fear of Saul's armour. We want the armour of God, and we must have it. We want power from on high, mightily excited first within us and then though us.

* More than a dozen years after Wesley and his coadjutors had been engaged in the work of trying to save the Church of England by preaching the Gospel in something of its primitive simplicity, the Bishop of Exeter (Lavington) attacked them in a volume in which he speaks of Wesley himself as "an arrant joker, a perfect droll." "Go on," says the Bishop, "and build chapels. One may be dedicated to the god Proteus, famous for being a juggling wonder-monger, and turning himself into all shapes; another to the god called Catius, because he made men sly and cunning as cats. The people with whom you have to do, you know, will adore you; for the same reason that the Egyptians did their bull Apis; because renowned for miracles, and every hour changing its colour. Your letter to the author of 'Enthusiasm' is a medley of chicanery, sophistry, prevarication, evasion, pertness, conceitedness, scurrility, sauciness, and effrontery." Speaking of Whitefield, the Bishop says: "No man ever so bedaubed himself with his own spittle. His account of God's dealings with him, is a perfect jakes of uncleanness." The Bishop possibly thought he was doing God service, and little anticipated that a day would come when throughout the whole Christian world, the names of the Wesleys and Whitefield would be held in highest honour, and to their influence, under God, most of the piety of England at this day would be ascribed. Yet there is a tablet in Exeter Cathedral to the memory of Bishop Lavington, which represents him as "one who never ceased to improve his talents, nor to employ them to the noblest purposes!"

SOUL-WINNING.

He that winneth souls is wise. He that would work with God in saving men, must have the wisdom that is from above, which is first pure, then gentle, easy to be entreated, full of mercy and good fruits. He must not shrink from coming in contact with sin in its most loathsome forms. One element of the self-sacrifice that Christ demands of him, is that he should be willing for the sake of saving some, to have to do with those who will drink up his loving efforts as the sands of the desert drink up the passing shower and continue in their barrenness. Some that get experience of the invincibility of sin in those for whom they have striven, prayed and hoped, have been frightened and chilled, and have come to the conclusion that they must just go along decorously, like the generality of Christians, and not mix themselves up with vagabonds and miserable scapegraces whose goodness is as the morning cloud and early dew. "Of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." We have as it were to go into the fire to save some, and are in danger of seeming to identify ourselves with the degraded sinners in whom we are interested. Simon the Pharisee looked on with wonder when the woman that was a sinner approached Jesus and washed his feet with her tears, and immediately came to an unfavourable conclusion regarding the character of our blessed Lord. He himself had no purity that would not have suffered

by such association, and he jumped to the conclusion that Jesus must be ignorant of the woman's character, or he would not have compromised himself by allowing her to touch him. And there is a great deal of this kind of sanctity in our churches. The editor of the *Friend of India* was remarking lately that the poor were conspicuously absent from the churches of Calcutta; they were almost exclusively attend by the respectable and well-to-do classes. This is very much the case. A few of the poor that are interested in the distribution of church collections may attend; but as for the degraded, the ungodly, the people that are 'sinners' in the eyes of society, they are never found there. Yet there is a very large class of these reprobates in Bombay; Europeans and Eurasians, having illicit connections, splicing together in a very ugly way the English and the Native communities; slaves of drink; loafers and semi-loafers; people that never dream of crossing the threshold of a church, and still less of receiving the visit of a minister. Our Christianity leads us to pass these wretches by as we drive to church, and to thank God that we are not as they are, but it does not lead us to go among them with Christ's loving words, to kneel beside them in prayer, and try to get them saved. Thus it has been; but some among us have lately come to see that it is a great privilege to go in Christ's name, even to the vilest, and labour to show them the wondrous help that Christ is ready to extend to them. Some good people look on at a decorous distance, wonder at the taste of such workers, question in their hearts if they have proper ideas of sin, to go with such friendly interest to sinners; and when they see some of these people laying hold upon Christ's extended hand, and getting out of the slough of sin, and rejoicing in Christ, they favour us with prophecies that the thing will not last, that they will soon yield to temptation and return as a sow to her wallowing in the mire. Some do. Then we hear them complacently say, Just as we told you; you are on the wrong track; these people are irreclaimable. They really seem to think that they have an unimpeachable argument in favour of the do-nothing form of religion, and an argument against the kind of religion that takes people down to such haunts of vice. But the fact that they do not succeed in securing the salvation of all whom they lay hold of, is a very poor argument against following Christ in this matter. Some are saved; they hold on their way; they pass through the fires of temptation by the skin of their teeth it may be, but still they pass, and in process of days develop a mature strong fruit-bearing piety. Christian workers must not be deterred by the criticisms of pious on-lookers. The other day, at Madras, when the cyclone was raging and vessels going to pieces, and the beach crowded with spectators and with workers, doing what they could for the rescue of perishing sailors, what would have been thought of a by-stander who should criticize the way in which this or that man did his work, or make remarks to the effect that he did not believe any good would come of this extraordinary and unnatural excitement, and that anything like violence should be avoided. This is very much the way in which some among us show their interest in the work that God is graciously carrying on among us.

Simon the Pharisee would have been very much surprised if any one had told him that he was in a measure responsible for the sins of that woman that was such a sinner in his estimation. But just look at the state of the case. Simon represented religion. He was looked up to as a religious leader, a man acquainted with the scriptures, and people got their ideas of God's religion from such as he. But the mercy that is such a large element in God's religion found no expression in his life; all that men could learn from him was that there were a great many duties in religion, and that common men and women having infirmities, having yielded to temptation and fallen far below the standard, were hopelessly degraded; God's love was all for such strict people as Simon the Pharisee. So the sinners just came to the conclusion that they could possibly have no part in Simon's religion, and became hardened in their hopelessness and sank lower and lower. Well, has there not been a great deal too much of this misrepresentation of Christianity among us? Is it certain that our fine ladies and gentlemen who attend the services of churches where all is done decently and in order, have no responsibility for the sins of the outcasts whom they think it so unseemly to approach? Thank God there are noble exceptions; they are found, we trust, in all the churches; men and women who have the true love of Christ in their hearts, constraining them to do what they can for the recovery of these lost ones, and to give their hearty sympathy to those who engage in it, and who would be sorry indeed to join in the shout raised when some struggling soul goes down in the sea of temptation.

WHAT IS TRUTH?

In appearance. (2 Cor. v. 12.) They glory in external things. Their great aim is to appear well to men, or to the Church.

Beside ourselves. (13.) If we rave, it is to God; if we are rational, it is to you. What men call raving, is said by us with a consciousness of God's eye upon us, and with the assurance of his approval. In our epistles we deal in arguments and ratiocination, to convince you, and disabuse your minds of the prejudices that have been instilled into you.

Then were all dead. (14.) If one died in the place of all, then it is the same as though all died, life in him is available for all. The love of Christ in thus dying for all, is the ground of our faith; it is not a special revelation of his love that lays a ground for faith, but faith lays hold of this grand fact that he died for sinners; the love thus appropriated by faith, becomes a mighty constraining principle, overthrowing self, transferring the centre to Christ; the heavenly bodies no longer circle around us, but we, with others, around the sun.

After the flesh. (16.) According to our carnal judgment. We look at all things from a different point of view; we have a different standard; we used to try all things by our own standard; we had our own way of looking at Christ and his work. But the natural man discerneth not the things of God. The Spirit of God has given us a mind by which we see every thing differently; we are in a different universe; Christ is the Sun of this new creation; all things are viewed in their relations to God.

Reconciling the world unto himself. (19.) In the previous verse we read, Hath reconciled us to himself, referring to believers; here, reconciling the world unto himself, not imputing their trespasses unto them. So God is called the Saviour of all, especially of those that believe. Under the former head might be ranged a hundred texts setting forth the efficacy of the atonement as not more limited than the human family; and under the latter a hundred others setting forth the actual appropriation of it by believers. And the view which seems best to harmonize all these varied utterances, is that Christ was a propitiation for the sins of the whole world in such a sense that it becomes God to offer salvation to all upon the simple condition that they receive it by faith; there is nothing on the part of God to hinder the salvation of any. It will not do to take a strictly mercantile view of this matter, as though Christ purchased by his death absolution and redemption for a certain number, and that therefore no more could be saved, for no price had been paid for them; or to urge against the contrary view that if Christ purchased all he must have all. Souls of believers are represented as God's gift to Christ. That he should give eternal life to as many as thou hast given him. In the death of Christ the perfections of God sought such an exhibition of themselves as that the offer of eternal life might sincerely be made to every and any member of the human family, and affectionately urged upon him. But if there were no salvation for the sinner it could not be offered to him.

You. (20.) This pronoun does not belong here. The apostle is not addressing the Corinthian Christians as unconverted men. There is no pronoun in the Greek, and the passage might be rendered thus: "As though God did beseech men by us; we pray them in Christ's stead, (saying) Be ye reconciled to God."

He made him to be sin for us. (21.) Treated him as though he were the embodied sin of the world, delivering him to the hands of the wicked to be dealt with according to their utmost extremity of hate. Dealt with sin in Christ, by his death, killing it as it were, so that it should be consistent with God's perfections to save the whole world just so far as they can be induced to receive the gift of eternal life in Christ; so that over the whole world sin should be no barrier to the pardon and removal of sin through the Gospel, the power of God unto salvation.

Workers together. (vi. 1.) This should not have been separated from ch. v. God beseeches you; we also, co-working, beseech you that this grace may not be proffered in vain. How we are to work together with God, that the grace may be effectual, and the ministry be unreproached, is shown in verses 4—10. Here we learn what it is to be an ambassador of Christ.

Approving. (4.) Commending. This kind of commendation is allowable; it is the language of the life. We learn from the catalogue that follows that one of the essential characteristics of a minister of Christ is aggressiveness; for it is this that gains him experience of the afflictions and persecutions mentioned. The great temptation is so to adapt our preaching to the prevailing ideas, that we shall escape any violent collision.

Fastings. (5.) The reference is to involuntary fastings, privations suffered in the work of evangelization.

By the Holy Ghost. (6.) Is there a manifestation of the Spirit apart from his specified fruits? It would seem so.

The power of God. (7.) This must be seen in connection with the labours of a true servant of God.

On the right hand and on the left. (7.) The sword of the Spirit and the shield of faith.

Be ye also enlarged. (13.) I have laid aside reserve and spoken to you about myself with a great deal of frankness and confidingness, and I expect the same from you.

Unequally yoked. (14.) It was forbidden to plough with an ox and an ass together. Nothing is more prejudicial to the life of the soul with God, than intimate associations with those who know it not. Yet nothing is more common than these associations, that is associations between professed followers of Christ and worldly persons. Many a young man has gradually lost all his seriousness by seeking or accepting the companionship of those who had no mind to live for Christ. Marriages of this kind are terrible *mèsalliances.* Christ's last prayer, in John xvii., is burdened with this thought of the essential distinction between his people and the world, the world being the great body of Jewish religionists, all in fact who were not conjoint with Christ, as branches with the vine. How can Christ bear testimony with his people, when they are so inextricably mixed up and identified with worldly people, going to the Communion with them, mingling their prayers with them? Whenever there is to be any grand forward movement of the church of Christ, it is necessary that there be a great purification and separation; the true standard has to be lifted up with power; the worldly portion of the church will gnash their teeth at it, but the true people of Christ will recognize it and rally to it, and 300 will do what 30,000 could not do.

Having therefore these promises. (vii. 1.) There are some people who get very angry when Christians speak of these promises as theirs. The promises referred to are among those that seem

most distinctively to belong to the Jews; and some who read the Old Testament from the stand-point of the old Jew, protest against their appropriation by Christians. But here we have inspired testimony to the fact that such appropriation is perfectly legitimate. In Christ all the promises are Yea and Amen, and apart from him there are no promises in the Old or New Testaments. The 'touch no unclean thing' of the Old Testament becomes, in the New, 'Let us cleanse ourselves from all filthiness of the flesh and spirit.'

Let us cleanse ourselves. The work of making holy the heart and life, is a divine work, but not accomplished without our agency and activity. Christians are able to purify themselves, because they know the Spirit, and know that when they go about this work in faith, he worketh in them both to will and to do of his good pleasure.

Perfecting holiness. If we can do the least we can do the greatest. We cannot do the least, with any power of our own; we can do the greatest, with the omnipotence of Christ.

Without were fightings, within were fears. (5.) We had conflicts with those who were outside, and we had anxious fears regarding some who were within the pale of the church.

Epitome of News.

Saturday, June 1, 1872.

—*Times of India:* "We regret to learn that cholera still hangs about the 49th Regiment at Mhow, several fresh cases having occurred among the women and children."

—Same; Bushire, May 18: "It is reported that bad fever prevails throughout Persia, Europeans and Natives being attacked. The sufferings of the poor in the interior are becoming more intense, and it is said that in Yezd human beings have again been killed and eaten. Torrents of rain have fallen, and floods have occurred between Teheran and Tabreez."

—*Bombay Gazette*: "The editor of a paper in Australia has a complaint which to some may appear rather remarkable. He says that the people of that region are so virtuous that it is impossible to make an interesting daily paper. He derives comfort, however, from the fact that a ship-load of convicts was on its way to the virtuous port, and he thinks that in all probability there will be more activity in the news department when these passengers are landed."

"An old Maori Chief, named Pipi, has died a very grand death. He was suffering, it appears, from a dangerous fever, and hearing that the disease was infectious, shot himself, in order, as he said, to prevent its spreading among his people."

"In a gold reef in the Clarence district, New South Wales, a pound of quartz is said to yield an ounce of gold!"

Monday, June 3.

—Dr. Cumming, lecturing at Sheffield, made this reference to the Marquis of Bute: "He knew his mother. She was a member of his flock—as devoted a Christian woman as ever lived on earth. The reminiscences of her teaching must strangely contrast with the principles the Marquis had recently adopted. He was most amiable as a youth, and his father was well known in the General Assembly. He (the speaker) was one of those who thought that of all influences that extended to the remotest relations, a mother's prayers were by far the most powerful. (Cheers.) He would not believe but that a mother's prayers for her child would be finally answered, and if ever there was a mother that prayed for her child, it was the mother of that young nobleman. He remembered her saying to him once at Bute, 'I even dread to let my poor boy go into the Church of England;' and he replied, 'Why, the Church of England is as Protestant as our own Church.' She said, 'There are men in it now I am afraid he should come in contact with.' She mentioned some names, and repeated, 'I am afraid lest they should taint him with their principles, and lead him into the Church of Rome.' It seemed as if she had a presentiment of it. He went to Oxford to study, and got to know one who was a 'half-way-house man.' He introduced him to a priest, a very talented and very clever man, who gradually led him over to Rome."

—A member of the Church of England has made a translation of the Gospel into modern English, 'to show the transcendent beauty and value of the Gospels:' this is a specimen. "Remarking that a city placed on a hill could not be hid, the preacher exhorted his friends to let their light shine in like plainness before men, that they, perceiving its value and its beauty, might glorify him who bestowed it, the great Father in the heavens. For, to employ another image, it was as much the reasonable duty of believers to show forth in themselves all the evangelical lustre they could, as it was the sensible usage of the master of a house to place his lighted candles, not under domestic vessels, but in candlesticks, whence they would cast on the household their utmost radiance."

Lucknow Witness: "We are deeply interested in the work the Anglo-Indian Christian Union has taken up, and we believe God will never fully bless the efforts of the Church to evangelize the heathen, till this work of evangelizing those who profane God's name among the heathen is earnestly taken in hand. For that reason we desire to see this work done, done speedily, and done thoroughly. We feel a slight misgiving about hiring young ministers to come to India for *three years* only, with nice stipulations about payment of passage money, and a salary of three hundred rupees a month. Some of these young men may do good service in India, but as a matter of fact the pioneer work of the Church has never been done by men recruited in this way. Mr. Fordyce admirably describes the character of the men who should come, but we very much fear that his comfortable salary and safe conditions will not secure the kind of men he wishes. During the American war an officer asked us to go with him to a railway station to see a regiment of soldiers arrive, preparatory to being mustered out. The soldiers came, but a most unsoldierly appearance they made, and the officer was obliged to apologize for them. 'They are six months' men,' he said, 'enlisted in an emergency, and like all short-time men, good for nothing.' Soldiers must be drilled, disciplined, and seasoned for their work. We very much fear that the young men who come out for the short terms, with such guarded conditions, will be like the half-drilled regiment, good for little in the field, and not highly creditable in the eyes of spectators who gather to see them returning home.

"Another misgiving has arisen in our mind while reading this report, viz., that the object may be kept too exclusively ministerial, and that the absolute necessity of developing a self-sustaining and self-propagating work among the people may be lost sight of. It is not enough to provide for religious services only, to send out enough ministers to baptize, marry, and administer the Lord's Supper, although it is very desirable to have a sufficiency of ministers if possible. The great object should be to *develope workmen* here in India. This is God's method, and no other will permanently succeed. Take for instance the railway men. We have had some experience among them, and have thought much of them, and our firm conviction is that the men who are to be most useful among them *are now in India*, working on the lines, or writing in offices. They may be unconverted men as yet, but as surely as God begins a saving work among these men, so surely will He rise up and thrust out those who are to carry forward work. We believe that the most fatal mistake Christians have made in India has been that of assuming that their pastors and evangelists must come from Europe. It is well enough to have some come, especially at first, but if work is to be done, souls saved, churches built up, and a permanent religious reformation secured, the mass of the workmen must be raised up here."

—*Times of India:* "The bridge over the Koina river at Kurrar, south of Poona, is finished."

"We learn that a Chinese named Affia has been baptized by the Rev. Mr. Clark, Chaplain of St. Paul's, Poona. The convert now bears the name of Philip, and is the first convert to Christianity from amongst the Chinese by the labours of the S. P. G. Mission."

"Messrs. Godrez, Mehrban & Co. acknowledge with thanks the sum of Rs. 16,851 up to date, on account of the Persian famine fund."

—*Englishman*, May 30: "A private telegram, received in Calcutta from Ispahan, was shown to us yesterday, and the account given of the state of things in Persia is most terrible. The famine is worse than ever; bread is selling at eight *krans;* it is rumoured that there are locusts at Charmahal; and typhus fever is raging. Money is urgently and immediately required, and quick help is earnestly asked for. Telegrams received by the Persian Famine Relief Fund Committee yesterday and on Saturday last, confirm to some extent this distressing intelligence. On Saturday a telegram was received, stating that on that day, the 25th, the famine was worse than it had ever been before, that the whole place was in confusion, 'bread four-pence half-penny a pound not to be had.' It was not clear from the telegram whether the Reverend Mr. Bruce, at Ispahan, was absolutely unable to procure bread for the 10,040 people whom the Committee have been supporting for some months past, and Colonel Haig accordingly telegraphed as follows:—

'3,500 rupees more paid Grindlay. How long will food you have last? How many receiving relief? When is harvest expected? What sort, abundant or otherwise?

The reply, dated 28th, was received yesterday, and is as follows:—

'Thanks for Rs. 3,500. Barley harvest will be ready in twenty days, and wheat harvest in sixty. Abundant funds for six weeks. Poverty excessive. Distress will continue many months. Four thousand receive constant relief. Hundreds more at our doors starving. Five dead at my door to-day. Prices enormous.'"

—A correspondent, influenced by the *Englishman's* new way of spelling, begins a letter "Dir Sar," which, to the initiated, is just as good as Dear Sir.

—The Editor of the *Bengal Christian Herald*, of May 31st, says he and his associates have been so prostrated with *dengue*, that they could with difficulty get out the paper. Has the Post Office got the *dengue?* The present number of the *Herald* is the first that has reached us for about two months.

—The *Amrita Bazaar Patrika* has an article on Political Geometry. The following are the definitions of Ch. I.:

1. A Political point is that which is visible to the Government but invisible to the people.
2. A line of policy is length without breadth of views.
3. A Political figure is that which is enclosed in one side by ambition, and another by hypocrisy.
4. A Political circle is a plane figure contained by one line of policy, and is such that a certain point within this figure keeps the circumference firm and united.
5. And this point is called interest.
6. A Political triangle is a wedge which is usually gently introduced at the beginning of any new impost.
7. Parallel lines are lines of policy which though they never meet always tend to the same direction.

Tuesday, June 4.

—*Bombay Gazette:* "The British Government have introduced courts of law, which are as so much Syriac to the aborigines. It is incomprehensible to the Bheel mind that he should be kept for weeks and fed much better than he ever was before, in order that he may eventually be hanged. His query is, 'Why not hang me at once?' He says, 'I killed the man; of course I did; you know very well it was my duty. If you must hang me, do so at once; I killed him.' But no; he must be brought before a very ghee-struck magistrate sitting in a very stuffy coat, and committed. He is then sent to jail to await his trial, and eventually condemned to be hanged. A similar process is gone through with regard to theft, with a less tragic ending. The result of the system (belonging to a nation which has spent 1,800 years in perfecting it) is that the old truthfulness of the savage is dying out, wherever the courts of law appear, and perjury at two annas per head is taking its place."

—Same; Zanzibar, May 3: "Dr. Livingstone has reached Unyanyemhe. At Ujiji he was met by Mr. Stanley, who is expected daily at Zanzibar, having in his hands a large case of correspondence that will fully explain Dr. Livingstone's recent travels, embracing the north end of the Tanganyika Lake and solving the Nile's problem. Dr. Livingstone is said to remain still in the Unyamwazi country and to intend further discoveries to the southward on the receipt from Zanzibar of additional supplies and stores. The Livingstone Relief Expedition is now on the African coast, ready with all the necessaries for African travel, and Dr. Livingstone's son forms one of its members."

—The *dengue* has broken out at Baroda, and is said to have proved fatal in some instances. Two officers have died by it.

—*Bombay Gazette;* Mhow: "Cholera has disappeared from the lines of the 49th Regiment. Within the space of a fortnight this fine corps lost about fifteen lives, including men, women, and children. Almost all the cases occurred in one particular 'patcherry' building. A few days ago the inmates of that building were shifted into tents; from that day there have been no more cases."

—Great distress for want of water still exists in Poona.

—The *Indian Statesman* tells us that the circulation of the paper has very much increased since May 1st, when the charge for each paper was reduced to one anna, as near an approach to the penny paper system as one could expect in India.

—*Indian Statesman:* "A famous rose-tree, growing on the Ooragalla estate in Ceylon, is again attracting attention. It is described as eighty feet in circumference, fifteen feet high, and bearing at present not fewer than two thousand roses."

Is it more beautiful than our Poinciana Regia (Gool-Mohur) now in full bloom? Our Esplanade is now made glorious by these trees, though many of them are yet in their infancy.

—Particulars have been received of the suicide of the serjeant of the 15th Hussars at Mhow. The man had taken to drinking heavily, and in his sober moments was in low spirits. On the evening of the 24th ultimo he loaded his carbine and called to his comrades to "come on." The room was of course cleared immediately, and the man then fired the gun into his mouth.

—Statistics regarding London:

A hundred thousand people work on Sundays; there are 140,000 habitual gin-drinkers; 100,000 intoxicated people taken every year off the streets; 100,000 fallen women; 10,000 professional gamblers; 20,000 children trained in crime; 30,000 thieves and receivers of stolen goods. There are 10,000 public houses and beer shops, frequented regularly by 500,000 persons. In every 860 of the population one is insane. There is one baker for every 1,209 persons; one butcher for every 1,553; one grocer for 1,800; and one policeman for every 668 inhabitants. On the other hand, out of 60,000 London Arabs, 30,000 are at the ragged schools. There are 400 Bible-women, 308 city missionaries, and 20,000 persons attending public worship in the theatres every Sunday evening.

Wednesday, June 5.

—*Indian Public Opinion:* "In the telegraphic 'Obituary' will be observed the name of the Duke of Bedford. His story, we believe, is a very strange one, and may well be added to the romances of the Peerage. Prevented in early life from marrying the lady of his choice, he vowed he would cut himself loose from his family and estates. He went to reside in London, where he led a dissipated life till he formed a connection with a woman of low origin, by whom he had several children. If it is found that he married this woman, as some conjecture, one of these sons inherits the title. If not, Lord Hastings Russell, cousin of the late Duke, inherits the great estates he has so long administered."

—A railway has been opened between Yokohama and Sinagawa.

—*Aden News Report:* "Further particulars relative to the occupation of Saná by the Turkish forces have reached Aden during the past week. On the 26th April, the Pasha himself visited the city, and visited the fort of Kosr, the mosque of Bakariya, the principal baths, and other public buildings. The following day a detachment was sent to Showoob to chastise the Dafaees, one of the refractory tribes in the neighbourhood. A short and decisive action took place. Within three hours the stronghold of the chief was demolished; twenty of the chief men were killed, and a large number of prisoners were brought into Saná. It is stated that there are seven regiments, with ten pieces of ordnance, in garrison at Saná. The Pasha will, it is expected, shortly send another expedition against the Heziaz, Gadhir, Dar Salim, Amaral-Atharee, and others of the robber tribes who have for years past rendered the approaches to Saná almost impassable for travellers."

—Syed Thoweyni, the Wazir of H. H. Syed Toorkee, Sultan of Muscat, took possession of Gwadur without opposition. The Wazir was accompanied by 300 Arab soldiers, and the change of rule was favourably received by the inhabitants.

—A correspondent of the *Madras Athenæum* says: "In connection with the late cyclone, the indefatigable exertions of a clergyman, who was one of the first on the beach, and amongst the most active in saving life, seem to have remained unobserved. At great personal risk the Rev. E. DuBois rescued two of the sailors of the *Ardbeg;* and assisted in bringing the body of the captain on shore, and conveyed it to the Fort, where for a considerable time he used every effort to restore animation."

—*Indian Mirror:* "The differences among the congregation of the Brahmo Mandir regarding the right of women to sit outside the screen, have at last been amicably settled, though we deeply regret the delay which has occurred in the matter and to which not a little of the animosity and rancour on either side has been owing. Four rows of seats on the east of the organ will be duly enclosed and reserved for such ladies as may choose to sit there, their husbands, guardians, and friends occupying the back seats."

—*Times of India:* "At about 5 o'clock in the evening of the 15th April, the volcano Merapi (in Java), which had been quiet since 1863, began to show signs of vigorous life. Glowing streams of lava issued out of the mountain, and rushing furiously downwards, buried whole villages in their fiery masses, filled up ravines and checked the course of rivers. This outburst was one of the most frightful ever known, it came so unlooked for, that every one was surprised by it. A river in the neighbourhood of the mountain was filled with lava to a depth of 15 feet; all the trees on its banks (which are 80 feet high) have been consumed or scorched by the fearful heat. A great many human beings have perished, together with their villages. Very little is yet known of the fate of those dwelling on the Merapi to a height of 6,000 feet, the mountain being inaccessible: the authorities who endeavoured to ascertain the nature of the working of the volcano saw only smoke, ashes, and glowing lava. Showers of ashes, stones, and sand followed the casting out of the lava, and caused dreadful devastation. At several places, the sand and ashes lay from two to four feet deep, whereby great damage has been done to the coffee and other crops,—coffee especially, because the berries were almost ripe, and will fall off and perish owing to the immense masses of ashes overlying them. At Solo and other places the ash and sand showers lasted three days, and it became so dark that lamps had to be lighted in the day time in consequence. The volcanic outburst was accompanied by slight shocks of earthquake. It is said that thousands of Javanese have had to take flight after having lost their all; their villages had become uninhabitable owing to most of the houses having fallen down. By last accounts, 200 dead bodies had been found on one side of the volcano. A woman who escaped brought news that her fellow-villages, 160 in number, had perished. She herself had to be put under medical treatment for wounds from burns. Several other Javanese were in hospital from the same cause. The Merapi is still in full activity."

—Mr. Mahendra L. Sircar, of Calcutta, wishes to establish an Institution for the cultivation of the Physical Sciences by Natives of India.

—*Japan Mail:* "A belief is entertained by those well acquainted with the whole subject, that the Government has decided on releasing and sending back to their homes the native Christians who were deported from the Island of Kiusiu some time back."

—Mrs. J. D. Cama, a young Parsee monitress in the Female Normal School, has written and published a book of instruction for children.

—*Overland Mail, May* 17: The Carlist rising in Spain is rapidly coming to an end. Don Carlos is reported to have escaped to France. The Spanish Finance Minister has introduced some extreme propositions in order to meet a budget deficiency of 114 millions of pesetas. It has been determined to pay, for the next seven years, two-thirds of the dividends on the national debt of Spain in cash, and the remaining third in bonds bearing 5 per cent. interest.—It is proposed to hold an International Exhibition in Madrid next year.

The International Exhibition of Dublin will be opened on June 5.—The Tichborne claimant has been among his friends at Alresford and Bristol, with Mr. Onslow, M.P. His popularity is by no means diminished.—The seamen's strike at Southampton is at an end.

The total claim for losses by the Confederate cruisers, as filed by the American Commissioners, amount to 17,900,633·46 dollars. Of this 6,488,320·31 dollars are in respect of the *Shenandoah.* But the *Globe* professes to give an extract from the log of the *Shenandoah,* showing the estimates formed by the officers of that ship of the value of the vessels destroyed. It is an assessment for their prize money, and not likely to be under-estimated. It shows a total of 1,152,224·30 dollars, suggesting to our contemporary that about a *sixth* of the amount set down must be the correct claim, and that under some extraordinary pressure the claims have been magnified to six times what they ought to be.

Mr. Gladstone, at Willis' Rooms: "Admitting the incapacity of my understanding to grasp the full purport of what has taken place with respect to the recent decree at Rome, I must own it appears to me much to resemble a proclamation of perpetual war against the progress of the human mind. On the other hand, what do I see amongst ourselves? I am not speaking of the uninstructed classes of society; but I see lying on the tables of drawing-rooms, in the best type and binding, works that speak of Christianity as an antiquated superstition, fit for no purpose but to comfort the least intelligent and the least instructed portion of mankind. I will not make allusion to anyone in particular, because it would be invidious to do so; but in a work which I admit to be of great interest and ability, and which I have recently read, I find the writer discussing the manner in which there have arisen in great crises of human history, individuals of such exceptional gifts and powers as seem to have been set apart for the purpose of taking the lead. The writer says that their apparition is not uniform, but he admits that it is not uncommon; and he says it is so remarkable that it would have been perfectly allowable to term it providential in pre-historic times. (A laugh.) That is said without the smallest notion that he is giving utterance to anything of a startling character. It is mentioned as a kind of commonplace. It would seem that in his view there was a time when mankind were so ignorant that they might, without forfeiting the title of rational creatures, believe in Providence; but that since that period another and greater power has arisen in the world, and that under the name of science it has gone to war with Providence, so that now we have the happiness of living in an age when Providence is no longer to be treated as other than an idle dream. (Cheers.) If there is any truth in the motto of the institution whose cause we are advocating to-day, I would say that that is not science at all. It is a rash, precipitate, narrow, self-informed manner of dealing with these subjects; and this rash habit of drawing from narrow premises broad conclusions would confine us to one of two terrible alternatives—either to give up the investigation of nature, with all those rich materials for knowledge and enjoyment which are to be derived from it; or to give up all hope in the world that is unseen. I believe that a more terrible imposture never threatened the happiness of mankind—(loud cheers)—and that the way to encounter that imposture is by the serious and practical maintenance of the truths by which it is to be detected and exploded."

Thursday, June 6.

—*Bombay Gazette:* "We hear that fourteen young Japanese were sent to America by the last P. M. steamer to learn the foreign ways of manufacturing various cotton and woollen materials."

"We get from Java the following:—'An expedition is to set out for Berrouw in Borneo, to call the Sultan of that principality to account for the many piracies committed in his territory. The *said Sultan has been decorated for his services to the Government!*'

—The *Indian Statesman* protests against Mr. Hope's proposal that Mr. Maidment be dismissed from the Municipal Controllership, because he could not control Mr. Crawford, when even the Bench of Justices could not do it.

—The total loss by the hurricane at Zanzibar is estimated at £1,000,000.

—E. J. Britten, Engine-driver G. I. P. R., has laid an information against Edward Moulton for enticing away his wife.

—The Bombay Chamber of Commerce has resolved in favour of urging Government to proceed at once with the basins and entrance channel on the Elphinstone foreshore, as designed by Mr. Ormiston.

—The monsoon broke at Galle on the 3rd.

—*Indian Statesman:* "The Bishop of Calcutta has just issued a paper, which after alluding to the desirability of lay assistance in Indian stations, and more especially those stations for which no clergy have been provided, he proposes that two new offices, those of Sub-Deacon and Reader, should be open to laymen who have a true desire to co-operate with and assist the clergy. The Reader will, when the clergyman is officiating, read, if desired, the appointed lessons, and when there is sufficient reason he is to read sermons or homilies under the clergyman's advice, and by his consent he may also expound or exhort to the congregation. With the consent of the civil or military authorities he is authorized to read and visit in hospitals, to assist, and in the clergyman's absence preside, at Bible classes or religious meetings. While assisting in Church he may wear a surplice, cassock, or gown. The Sub-Deacon would per-

form all duties entrusted to a Reader, and in addition might assist at the Holy Communion by giving the chalice to the Communicants; baptize in cases of real emergency, officiate at burials, and also be entrusted with the preparation of candidates for Confirmation."

FRIDAY, JUNE 7.

—May 12th was the Pope's 80th birthday.

—Mr. Cowasjee J. Readymoney has been created a Knight. He has long been looking for this expression of the State's appreciation of his munificence.

—*Hindu Reformer:* "There is no bond but the English language which unites the Bengallee Baboo with the Hindu, the Hindu with the Punjabee, the Punjabee with the Madrassee, the Madrassee with the Parsi. At the expense of being considered wanting in patriotism we say that all the vernacular languages put together have no claims that in any way approach the claims that belong to a language that is destined to unite into one all the races together. We are a lover of our community, and we yield to none in our love for our own mother-tongue. The most elevated strains from the snowy lips of an English girl do not thrill our heart quite so much as the careless musings of a Hindu girl; but admiration of our country, and admiration of our race, and admiration of our mother-tongue do not affect in the least the strength of our conviction that if there is one thing which inspires us with hopes for our country, and which will bring all the divers peoples together that inhabit India, it is the unlimited spread of the English language."

—*Times of India;* Deesa: "Yesterday a soldier of the 108th Regiment endeavoured to shoot himself. It appears the man had been drinking, and spending all the money he had managed to save. He was about to put the charge in a rifle when a comrade happened to see him and disarmed him before he had time to raise the gun. Another man absented himself for six days, and was brought back in a wretched condition."

—Same: "Rao Saheb Mahiputram Roopram, who was one of the earliest Hindoo reformers in Bombay, was excommunicated on his return from England by the Nagur caste of Ahmedabad for crossing the *kala pani*. On Mr. Mahiputram performing certain religious ceremonies by way of penance, he was again taken into the caste. When taxed with exhibiting fear, Mr. Mahiputram defended himself by declaring that he had performed the *prayashchit* (or penance) not from conviction, but to please his bigoted caste-fellows. This statement, it is said, came to the knowledge of the Nagur Brahmins, who not liking the idea of being thus treated, excommunicated Mr. Mahiputram once more. Mr. Mahiputram has now very properly declared his resolution to remain aloof from the caste. His wife and children are to be admitted among the caste."

It is a great pity he did not adopt this course at the beginning.

—Deaths last week, 360. By Small-pox, 56.

—The S. S. *Columbian*, with the outward Mails, left Aden for Bombay at 7 P. M. on the 5th.

Selections.

WHAT FOR THE DRUNKARD?

Can he be saved?

He can; and what is more, he can do more than he could have done if he had never been a drunkard, in helping others to be saved.

But can he be saved from his appetite?

He can. It would be better for him, infinitely better, that he should have a running battle with his appetite as long as he lives and come off conqueror at last, than to live and die a drunkard, but he can be entirely and instantly saved from his appetite of drink. If he will abandon all thought of salvation by any other means than that of faith in our Lord Jesus Christ, and will put himself in the hands of the Saviour to be saved from this and every other sin, his appetite will be instantly and perfectly taken away, and will never return upon him, so long as he leaves himself trustfully in the hands of Jesus to keep him. What our Lord does He does quickly and well, and this is one of the things He does for every one who trusts Him fully to do it.

Yes, there is a vastly better thing for the inebriate than life-long slavery—yes, and a vastly better thing than a life-long struggle with his appetite: there is complete and immediate salvation.

Then there is also a glorious work for him in pointing and winning others to Jesus.

This monster evil—the sum and source of a thousand other evils—if it shall ever be destroyed, will be destroyed by the instrumentality of those who have suffered from it, and who know both its power and its cure.

There is no other crusade so much needed to-day in America and Great Britain as one by saved inebriates to save inebriates. Nor is there another so promising for immediate and grand results as this. The time has fully come for it. The harvest is all ripe for the gathering. A movement fairly started and well under way would soon spread far and wide, and could not fail of accomplishing results benign and glorious beyond anything one could well imagine.

A TESTIMONY FROM WASHINGTON.

1. He had been an inebriate twenty years.

2. In February, 1870, after a night of intoxication, as he was coming down from his chamber, a feeling came over him that he was lost for ever—a feeling as if he "was falling into endless depths."

3. The evening of that day an old friend came to him, and told him that he had experienced religion, and invited him to church. He said, "No," but afterwards repented, and went. In the meeting he rose, and went forward for prayer. Three months elapsed before his conversion. This occurred one Sunday morning while he was alone in the house of God. He turned back after all had left, and there alone dropped on his knees, and prayed, he knew not how long, when finally he realized *a presence*, the presence of the Lord, and was afraid. "The Lord is in this place, and I knew it not. How dreadful is this place!" Soon a class-leader entered with his class. He remained with them. While in prayer he felt the blood applied, and realized that he had passed from death to life. The Lord whom he sought had suddenly come to his temple. Then he stood up and declared his faith in Jesus, who had suffered for him on the cross, and was in full liberty. The Holy Spirit glorified Christ in his soul, as Christ had said He would do. He so manifested the Saviour to him, that he feels Him to be a companion ever present, sticking closer than a brother, at times making his heart to burn like fire within him. The world seeth Him not, but he sees Him.

4. All desire for the things that enslaved him before was taken away. The propensity for liquor and tobacco is entirely cured, and his soul is filled with love to God, and desire to witness for Jesus.

5. The Lord did not thus come to his temple, and sweep it of its idols and pollutions, until he voluntarily and for ever renounced liquor, tobacco, and every sinful habit and sinful thought, and looked to Jesus to be saved from them.—*Christian at Work.*

Miscellany.

—Discussing the Hepworth sensation, *Scribner's Monthly* says:

"We suppose it must be a matter of common observation, that as soon as a Unitarian clergyman really begins in earnest the work of saving men, he begins to drift toward the evangelical view of Christ. So long as Unitarianism works among the refined and the highly educated, even if they are politely selfish, it gets along very well, but the moment it is called upon to present the motives of reformation to the wicked, the brutal, the degraded, it finds itself inexpressibly weak. The man who preaches nurture and culture and development to a congregation of brutal men and vicious women, preaches that which every man and woman before him knows to be nonsense. There is not one of them who does not need to be saved, and who does not know that the process of salvation involves a revolution, or a reformation, or a regeneration—a change, possibly, that combines all these processes. They are weak, and need help; they are sinful, and need pardon; thay are lost, and need to be saved. To tell such people that a 'Hebrew philosopher' who pretended to be inspired and to teach with authority, but who was in reality only a good man, can save them, is to feed starving men with chaff. The wicked, selfish, degraded world we live in can never be under very great obligation to a religious teacher who laughs at the phrase: 'a change of heart.' As soon as a man realizes the necessity of such a change for himself and the world, he realizes the necessity of holding as the central figure of his religious system something more than a 'Hebrew philosopher.' Only his God can be his Saviour, and his Saviour must be his God."

—A writer in the *Christian Spectator* replies to "G. K.'s" arguments for the residence of converts in their paternal homes, with the following statements:

I distinctly and emphatically affirm that, as a matter of fact, numerous attempts have been made by converts to remain in their family home. And I will at once, from my own observation and experience, bring forward facts in support of my position.

I have been in a Christian society nine years. Within this period conversions have not been numerous in the neighbourhood of Calcutta, yet I have known more than half-a-dozen converts who have tried to continue residing with their Hindoo relatives, but have failed.

The Scotch Free Church Missionaries baptized a very promising young man in the year 1864. Immediately after his baptism his friends cast him out. Some time after, perhaps because they were partly, if not entirely, dependent upon him, they took him back, and allowed him to live in a separate part of their house. Ere long, however, they threw him off again.

Another young man, who embraced our holy faith about the same time, went back to his home, and his mother received him and allowed him to live in her house. When Dr. Duff learned it, he sent her a small sum of money as a present, saying that he was exceedingly glad to find her affections unabated towards her Christian son. Ere long the villagers cast out the good woman for allowing a baptized son to live in her house. Nowhere in Bengal could she find Hindoos who would receive her, and she was ultimately obliged to be content with banishment to Benares. She now resides there, far from her beloved country, far from her beloved home.

Another young man who embraced our religion, tried to live with his father, but failed. His father was very unwilling to part with him, as he was his only son. But relatives and friends insisted on it, and the father dared not withstand them.

The writer himself, after his baptism, went back to his friends, and they received him. That their motive in doing so was altogether pure, he cannot affirm. Perhaps their chief hope was, to remove him from the influences of Christians, and to persuade him gradually to go back to Hindooism. When after four or five days they found that their persuasions had no effect upon him, and that the neighbours were threatening to excommunicate them, they asked him to leave their house, lest they themselves too should be *ruined*.

The Rev. K. M. Banerjea, who stands almost alone among the leaders of the native Christian community as an advocate of opinions similar to "G. K.'s," some time ago baptized a young man and then sent him back to his friends. They allowed him to live with them for a short time, and then cast him out.

Christian baptism is held by the Hindoos to be so offensive a taint, that persons who have received that sacred rite and have afterwards unworthily apostatized, have found it impossible to rejoin their family. About three years ago a young man living at Bhowanipore sought baptism of the Scotch Free Church Missionaries, and was baptized by them. Some time after he recanted and went back to his Hindoo friends, and entreated them to receive him. His father and uncle, both influential persons to my certain knowledge, tried their utmost to take him in again. But the opinion of the society in which they moved was so decidedly against receiving the young man back, that his relatives desisted from their endeavours, and rejected him.

"G. K." says that "Hindooism has a wonderful power of accommodating itself to circumstances," that "Hindooism tolerates to-day many things which a hundred years ago it would have crushed out of being." These general statements may be true, but they do not afford the slightest proof that Hindooism tolerates Christianity. Whatever else it may tolerate, the above cited facts prove that Hindooism does not tolerate the residence of a Christian in his former Hindoo home. The only way by which this conclusion can be invalidated is by producing facts proving the contrary. I challenge "G. K." to do this. I can assure him that if he can produce a single case of a native Christian residing in his former Hindoo home, it will be to me and my friends an interest-

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ing discovery which we shall regard with joy and hope as a harbinger of better times.

While in many cases an attempt has been made by the convert to remain in his Hindoo home, it is undoubtedly a matter of fact that in several others the convert has not attempted to rejoin his family after baptism. But why? Simply because to do so, would only have been to provoke his friends to some breach of the law, and to expose himself to extreme peril and injury. Of this, abundant proof might be given. I shall content myself by quoting from Mr. Hill's address at the baptism of the Rev. S. C. Ghose (the pastor of the Bhowanipore Congregational Church),as reported in the thirty-fourth Annual Report of the Bengal Auxiliary to the London Missionary Society.

"Last Monday week, the 28th (June, 1852,) one of his school-fellows informed the father that Surjo Kumar was in the habit of visiting the Missionaries for religious instruction; in consequence of which information his father gave strict orders to his informant, his nephew, I believe, and some females of the family, by no means to allow him to leave his house. However, where there is a will there is a way! Managing to elude the vigilance of his custodians that same evening, he fled to Mr. Storrow.

"On Tuesday, the 29th, Surjo Kumar was at my house for a few hours, where he was visited by his father, and one or two friends. They were offered chairs, and a private room for conversation. This, however, they at first refused, stating that they wished to talk to him outside. But as we were fully aware of their real design, they were informed that they could only talk to him in the house, and at last they entered our break-fast room. * * * After they had been left alone some few minutes, a scuffle was heard, and, suspecting foul play, my brother went into the room, followed by some native Christians. They found the father endeavouring to strangle his son, whose neck he had seized with both hands and with so firm a grasp, that the youth's mouth was wide open, and his eyes starting from their sockets, and himself unable to cry out for help. Being released, Surjo fled upstairs with another individual, who informed me of what happened. Being somewhat excited by the treachery of the parent, I asked, 'Where is he who has dared to attempt such a deed?' but the poor young man replied: 'Oh! let my father go. Do not do anything to him!' thus indicating his affection for one who had just made a cruel attempt on his life. When the father—Bholanath Ghose—was sent from the house, he said to my brother, 'What can you do? you cannot keep him long, for I will murder him!' * * * During the whole of the week several attempts were made to carry him off by force."

Surjo Kumar did not return to a father who had already laid violent hands upon his own son and who threatened to murder him. "G. K." thinks Surjo Kumar failed to give due reverence and obedience to his father; as if any law either human or divine requires a son who is of age to expose himself to the inhuman and ungovernable rage of a passionate father! And the conduct of the Missionaries who protected Surjo Kumar in these circumstances, "G. K." says was neither just nor Christian!

In support of his view of Hindoo society, "G. K." refers to the Brahmos. Though even Brahmos have been expelled in some cases, yet that generally they are allowed to live in their Hindoo homes there cannot be a doubt. But we must not forget that the Hindoos look upon Brahmoism as an offshoot of their own religion, and the Brahmos as a sect of their own. In a far different light do they regard Christianity and Christians. When a young man expresses his desire to be baptized, his friends at first try to persuade him to dismiss such thoughts from his mind. But if they find him still firm in his resolution, then they very often take him to some distinguished Brahmo, that he may be induced to adopt Brahmo opinions. As a matter of fact, a religious inquirer is sometimes in this manner quieted, his progress towards Christ arrested, and the alarm of his relatives removed.

—A Scotch lady, Miss Jessie Macgregor, has carried off the highest prize at the Royal Academy this year. The gold medal and books for the best historical painting, "An Act of Mercy," have been accorded to Miss Macgregor, who is the second female recipient of the honour.

A dealer in Connecticut lately sold a bottle of "the best brandy," which was handed to Professor Silliman of Yale College, for analysis. He found it to be concocted on a basis of whisky, with additions of alum, iron, sulphuric acid, an essential oil of some kind, tannic acid, cayenne pepper, burnt sugar, all of which appear to have been found necessary to produce the peculiar cognac flavour so much admired.

TELEGRAPHIC NEWS.

London, May 31st: The Ballot Bill has passed the third reading in the Commons, by 274 against 216 votes.—The modifications introduced by the Senate into the supplemental article to the Washington Treaty have not yet transpired.

Madrid, 31st: It is expected that Marshal Serrano will resign command of the Army, the King and the Ministry disapproving of the convention admitting the rank of Carlist Chiefs in the Army.

London, June 1st: A debate took place last night on the motion of Mr. Macfie regarding our colonial relations. Mr. Knatchbull Hugessen, on behalf of Government, warmly repudiated the idea of a separation, and said it would be the duty of Government to defend Canada to the utmost.

2nd: A Cabinet Council was held yesterday at which the last communication received from America was discussed. No final solution has yet been arrived at. It is hoped, however, that America will ratify the withdrawal of the indirect claims by the 15th instant.—His Royal Highness the Prince of Wales has arrived in London.—Her Majesty's birthday was celebrated yesterday, and illuminations were generally observed.

Madrid, 2nd: Marshal Serrano was heard yesterday by a Council of Ministers, and his explanations were considered satisfactory.—The submissions of Carlist insurgents continue.

London, 3rd: In the House of Commons this evening Mr. Gladstone explained that President Grant objected to formally withdraw the indirect claims, but was willing not to press them. The law officers advise that the supplementary Convention fully precludes the prosecution of these claims. The present negotiations relate to the actual extent of the future obligation.—Various speakers urged a more decided attitude, and insisted on the absolute withdrawal of the indirect claims.

New York, 3rd: Congress have passed a joint resolution extending the Session until the 10th instant.

Madrid, 4th: The result of Marshal Serrano's recent explanation is that Congress have approved of his conduct. The Marshal has therefore taken the oaths as President of the Council and Minister of War.

London, 4th: America has proposed a Winter Commission to arrange a Treaty defining the rights of Neutrals.—*Obituary:* Mr. Charles Lever.

5th: In the House of Lords last night Earl Russell's motion, to suspend the Alabama arbitration till the indirect claims had been withdrawn, was warmly debated.—Earl Russell attacked the negotiations of Government in connection with the Washington Treaty.—Earl Granville defended the course adopted by Government, and said that if the Treaty fails, which is in nowise certain, England would stand better before the world if she had done her utmost. Lord Derby and others supported Earl Russell's motion. Earl Ripon replied accusing the Conservatives of assuming an unpatriotic attitude. Earl Granville supported a motion for an adjournment, which was negatived by 125 against 85 votes. An adjournment till Thursday was, however, subsequently agreed to.—His Royal Highness the Duke of Edinburgh was enthusiastically received in Dublin yesterday.—A Conservative has been elected Member of Parliament for Oldham.

6th: The Burmese Embassy landed at Dover yesterday.—M. Thorbeche is the new Premier in Holland.—Earl Granville in the House of Lords to-day, and Mr. Gladstone in the Commons, stated that America will consider the new rules contained in the supplemental article, if accepted, as a final settlement of the indirect claims. Loud cheers followed this statement in both houses, and Earl Russell withdrew his motion.

PASSENGERS SAILED.

Additional per *Simla, May 31st:*

For Southampton.—Mr. Alexander MacArthur; and Dr. A. Hyndman Neill.

For Brindisi.—Captain Gabler; Mr. T. Hoyer; and Colonel Leckie.

Per Str. *India, June 1st:*

For Genoa.—Mr. C. Fleming; Mr. D. Wilson; Mr. Alexander Atkinson.

For Marseilles.—Mr. and Mrs. Henrietto.

For Alexandria.—Captain Cunningham.

For Port Said.—Messrs. Philipps; Gabea, and Syed Hasson.

For Suez.—Mr. J. J. Hanhart; Mr. Robert Simple.

For Aden.—Captain and Mrs. J. E. Winkler; Lieutenant Davidson; Captain Winkler's servant.

Per P. & O. Str. *Orissa, 7th:*

For Southampton.—Mr. G. G. Charles; Lieut. and Mrs. Wilson; Mrs. Campbell; Capt. R. P. Rogers; Mr. Henderson; Mr. W. Downie; Mr. Dodson; Mr. and Mrs. Crichton; Lieut. Corse-Scott; Mr. A. R. Ruby; Capt. James; Mrs. Brady; Mr. Blandy.

For Brindisi.—Mr. and Mrs. Pelly; Mr. Procter; Mr. W. Ball; Mr. J. H. Moores; Mr. W. Colclough; Mr. Thomas Blay; Mr. P. Bruff; Mr. H. Fortey; Mr. J. P. Robinson.

For Suez.—Capt. G. R. Hennessey.

PASSENGERS ARRIVED.

Per P. & O. Str. *Peshawur, 6th:*

From Southampton.—Dr. Dundas; Capt. Prichard; Mr. and Mrs. Wallis; Miss Rogers; Asst. Surg. Steuart; Asst. Apoth. Rodrigues; and Mrs. Hawkins.

From Brindisi.—Mr. and Mrs. Moss; Mr. Campbell; Col. Randall; Miss Marten; and Mr. Westfield.

From Suez.—Mr. Moss; and Mrs. White.

DOMESTIC OCCURRENCES.

DEATHS.

STOYELL—May 13th, at Kamptee, of heat apoplexy, Riding Master R. Stoyell, 23rd Brigade Royal Artillery.

SIMPSON—May 29th, at Secunderabad, Deccan, Elizabeth, the beloved wife of James Simpson, Esq., aged 23 years and 9 months.

CASTELL—May 30th, at Baroda, Major R. J. Castell, 4th Rifles.

RIMINGTON—May 30th, at Baroda, of fever, Surgeon Major Joseph Salter Rimington, aged 47 years, deeply regretted.

KEOGH—June 1st, at Bombay, John Poyntz Keogh, aged 7½ years.

EVE—June 4th, at Ahmedabad, Mr. John Eve, Boilermaker B. B. and C. I. Railway.

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